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BIOGRAPHY.

From the London Evangelical Magazine.

MEMOIR OF THE LATE REV. WILLIAM WARD, ONE OF THE MISSIONARIES AT SERAMPORE, NEAR CALCUTTA, IN BENGAL.

The death of this eminently pious and useful servant of Christ, has made a very general and deep impression on the minds of British Christians, and especially on those who take a lively interest in the cause of missions to the heathen, as we are persuaded the readers of this publication generally do. We hasten, therefore, to lay before them a brief sketch of Mr. Ward's history, by which we are indebted chiefly to the Rev. Mr. Carey, from whose sermon, occasioned by his death, and from other sources there referred to, we borrow the following particulars.

Mr. Ward was a native of Derby, where he was born Oct. 20, 1769. His mother was a pious woman, who received her first religious impressions under the discourse of a female Quaker, who preached in the Town Hall at that place. Mr. Ward had the advantage of maternal counsel and example, and it is believed became while young the subject of converting grace, and was made a partaker of the unspeakable riches of that Gospel which he was appointed to preach among the Gentiles. In early life he was brought up to the printing business, and while a youth was united to the Baptist Church at Hull; by whom, it being soon perceived that he possessed promising talents for the ministry, he was encouraged to devote himself to that work, and was placed under the care of the late Rev. Dr. Farwell, of Ewood Hall, Halifax, for literary instruction.

The writer of the interesting memoirs of that excellent and useful man gives the following honorable testimony to the conduct and character of Mr. Ward.

"A residence of about a year and a half at Ewood Hall, educated Mr. Ward as much to the family, as his exertions in behalf of the heathen have rendered him in the esteem of the public. They witnessed the first appearance of that missionary spirit which induced him afterwards to relinquish every other engagement for this sacred cause. His most delightful employment was to preach in halls where he could collect a congregation; and by the dispersion of short tracts, &c. to lead careless as well as inquiring souls to a serious attention to the best things."

Mr. Fuller also in his valuable Memoirs of good Mr. Pearce, of Birmingham, says, "The congregation at Cannon-street was supplied for several months by Mr. Ward, who has since gone as a missionary to India. Here that amiable young man became intimately connected with Mr. Pearce, and conceived a most affectionate esteem for him."

Mr. Pearce had also formed a strong attachment to Mr. Ward. This will appear from the following extract of a letter addressed to him just before his departure for India:

"Most affectionately do I thank you for your letter, so full of information and of friendship.—To our common Friend, who is gone into heaven, where he ever sitteth at the right hand of God for us, I commend you. Whether I die or live, God will take care of you; till he has ripened you for the common salvation. Then shall I meet my dear brother Ward again; and who can tell how much more interesting our intercourse in heaven will be made by the scenes that most distress our poor spirits here."

"Alas! I shall see you no more. I cannot be so long on the 7th of May. The journey would be weary. But the Lord whom you serve will be with you then and forever. My love to all the dear assembled saints, who will give you their benedictions at that solemn season. Ever yours, &c. S. P."

The following account of his being accepted by the Baptist Missionary Society, will be read with interest.

"The first person whose qualifications appeared to be unexceptionable was Mr. William Ward. Mr. Carey before his departure had some small acquaintance with him, and being at that time a Quaker, he addressed him to this effect: 'If the Lord will, we shall want a person of your business to enable us to print the Scriptures: I hope he will come after us.' This hint seems to have reached Mr. Ward's mind. He had invited him to settle in England, but his mind appears to have been turned towards India. The Committee hearing of this inclination, applied to his tutor for a particular account of his character and qualifications. The answer was perfectly satisfactory. They then invited him to a ministers' meeting at Kittering, on Oct. 1798, where he engaged as one of the preachers."

On the 7th of May, 1799, he was solemnly dedicated, with Mr. Brunson, to the work of a missionary in India, at Olney. The work of the day was accompanied with fasting and prayer.—Mr. Fuller proposed some questions to the missionaries, respecting the motives of their undertaking, and the religious sentiments they meant to propagate. The answer of Mr. Ward was to this effect:

"I have received no new revelation on the subject: I did not expect any. Our Redeemer hath said, 'Go ye into all the world and preach the Gospel to every creature; and lo, I am with you to the end of the world.' This command Christ's promise reaches to the utmost corner of the earth, and to the utmost boundaries of time. While we are at Ewood Hall I received an invitation to carry the Gospel and a printing-press to India, where Brother Carey and others have erected the standard of the cross. I prayed to God, and he answered my prayer. In complying with this invitation I gave up all other prospects, and devoted myself to that of attempting to bless a nation of heathens. Since that time my peace and joy in God have more and more abounded. Duty and pleasure have in my employment gone hand in hand. Sometimes I have been enabled to say,

"Joy can be compared to this, To serve and please the Lord."

In his strength, therefore, I would go forth, to spread the Gospel, hoping that two or three of our countrymen may be laid of the foundation of Christ's kingdom in India, nothing doubting but that the fair fabric will rise from age to age, till it shall be no more."

A passage had been provided in the *Criterion*, a new ship, Captain Wickes; they left the wharf on May 24, 1799. While the ship was off, Mr. Ward wrote the following lines, which he supposed might be sung at the monthly meetings for prayer, in England, during their voyage.

Smile, Lord, on each divine attempt To spread the Gospel's rays, And build on Sin's demolished throne The temple of thy graces. Oh, charge the waves to bear our friends In safety o'er the deep;

Let the rough tempest speed their way, Or bid its fury sleep.

When they shall preach the Saviour's word, Beneath the Banian's shade, Let the poor Hindoo feel its pow'r, And make his spirit glad.

Oh, let the heavenly Shaster spread, Bid the new cast arise, Till Brahmins preach the Gospel word, And India taste its joys.

They landed safely at Calcutta, October 11, but were under the necessity of proceeding to Serampore a Danish settlement. His Journal thus describes it—

"Oct. 14.—Yesterday we arrived at Serampore, a Danish town, fifteen miles above Calcutta.—Thus have we finished this memorable voyage: memorable not for the storms we have weathered, or the hardships we have borne, for we have seen nothing worthy of the name; but because goodness and mercy have continually followed us."

From Serampore they wrote to Mr. Carey, and in a few days after Mr. Ward and Mr. Fountain went to visit him at Muddanabatty; and found that all the interest he could make was not sufficient to induce the Supreme Government at Bengal to suffer the newly arrived missionaries to settle in the British territories. Mr. Carey at length resolved, notwithstanding it would prove a loss to the Society of £500, to listen to Mr. Ward's entreaties to join them; and thus the seat of the mission was removed to Serampore. Here the missionaries knew they would receive protection from the Danish government whilst the great ends of the mission, particularly the printing of the Scriptures, were likely to be answered at Serampore, better than they would have been at Muddanabatty.

In August 1801, Mr. Ward, accompanied by Christina-Pal, the first converted Hindoo, who had begun to converse with his idolatrous neighbours respecting the Gospel, made a missionary tour to certain parts of the country from whence persons had come for religious instruction, preaching and distributing papers as they proceeded.—Mr. Ward in this excursion was detained by a police officer, on much the same grounds as have been since alleged, that the Company had given no orders for the natives to leave cast. Mr. Ward assured him that the papers were entirely religious; and on his offering to sign them with his own name, the officer released him. The papers were sent to Calcutta and examined. Some alleged that it was improper to attack the religion of the natives; but others answered that there was nothing more in the papers than had been always tolerated in the Roman Catholics in the Company's Territories. Nothing therefore, came of it; and during the administration of Marquis Wellesley, nothing more was heard on the subject.

Mr. Ward entered upon his labors at Serampore with great ardour, and during the year 1800 had the pleasure of printing the New Testament in Bengalee. On December 22d of that year, he thus describes an event which excited the greatest astonishment, and called forth the warmest emotions of his heart in gratitude to God; this was what he calls the breaking of "the infernal chain of CAST."

"This day, Gokool and Kristoo came to eat Tiffin (what in England is called luncheon) with us, and thus publicly threw away their cast. Messrs. Carey and Thomas prayed with the two natives before they proceeded to this act. All our servants were astonished; so many had said that nobody would ever mind Christ, or lose cast. Mr. Thomas had waited fifteen years, and had thrown away much upon deceitful characters; Mr. Carey had waited till hope of his own success had almost expired; and, after all, God has done it with perfect ease. Thus the door of faith is opened to the Gentiles, who shall shut it? The chain of the cast is broken, who shall mend it?"

Mr. Ward had been now for some time engaged in compiling a work of considerable magnitude. The first account of it was given in a letter to Mr. Fuller, Jan. 12, 1809, in which he says,

"I have been for the last five or six years employed on a work 'On the Religion and Manners of the Hindoos.' It has been my desire to make it the most authentic and complete account that had been given on the subject. I have had the assistance of brother Carey in every proof sheet; and his opinion and mine is in almost every particular the same. You are aware that very particular impressions, have been made on the public mind by the manner in which many writers on the Hindoo system have treated it. My desire is to counteract these impressions, and to represent things as they are."

This work was printed at Serampore by permission of the India Government, in 1811, in four quarto volumes. A second edition "carefully abridged and greatly improved," was printed in one large quarto volume in 1815; and a third edition, in two octavo volumes was published in England in 1817.

In the year 1817, March 10, a calamitous fire happened at Serampore, by which the printing-office, types, &c. &c. were wholly consumed and destroyed. In attempting to extinguish this, Mr. Ward was in imminent danger of his life, but was mercifully preserved from personal harm.

The Missionary labours of Mr. Ward are detailed in the periodical accounts of the Society, to which the reader is referred.

In June 1819, Mr. Ward arrived in England, and attended the Anniversary of the Baptist Missionary Society at Great Queen-street Chapel. His address after the sermon produced a powerful impression. He preached in the evening at Zion Chapel to a crowded auditory, from Eph. ii. 11. "Without God in the world." The awful description which he gave in this sermon of the "abominable idolatry" of the pagans in India excited deep commiseration. He afterwards visited many parts of England, Scotland and Wales, preaching and collecting for the College at Serampore. He also visited Holland and America, collecting for the Missionary branch of the College for educating pious Hindoo youth members of churches for the ministry.

While in England, he printed a sermon on 2 Cor. v. 14, 15, which contains the substance of all his pulpit addresses, and from which a very good idea may be gathered of his talent, sentiments and spirit. This sermon was warmly and justly recommended in our Review, (vol. xxix. p. 155.) He also published, just on his leaving England, in 1821 to return to Bengal, a volume of "Farewell Letters," which has now reached the 3d edition, and has been translated into the Welsh language. A quotation will show the progress in the work of evangelizing Asia, before his leaving Serampore. It has since that time very much advanced.

"Did ever any cause appear to be more hopeless—I well recollect that this was the exact feeling on this subject when I arrived in Bengal. Every where we were advised to go back. Even one or two good men thought the attempt utterly impracticable. India, in short, has been long considered an impenetrable fortress defended by

the gods. Many a christian soldier, it has been said may be sacrificed in the intrenchments; but the fort never will be taken. The Mahometans, it is added, tried long to change the Hindoos, to destroy their idols, and to bring them to profess the Mahometan faith, but in vain.—They put multitudes to the sword, and converted the stone idols into steps, that every Mahometan, on ascending to the mosque, might set his foot on a Hindoo god. Yet none of these terrors made them give up their idols, or change their customs."

"But, my dear brother, it was predicted of the Messiah, that he should 'divide the spoil with the strong, because he poured out his soul unto death.' All these difficulties have been overcome."

"Six hundred Hindoos have renounced their gods, the Ganges and their priests, and have shaken from their limbs the chain of the cast."

"The distance between Britain and India has been annihilated, for fifty converted natives have become, in some sense Missionaries."

"Twenty-five of these fifty languages have been conquered."

"The Hindoos all over Bengal are soliciting Schools for their children at the hands of the Missionaries."

"And, the government and our countrymen are affording the most important aid in the introduction of light and knowledge into India. 'He must increase.'"

"In the above detail of difficulties, we observed that a most formidable one arose out of the fears of the Hon. Company and of the local governments, so that they appeared to be utterly averse to missionary efforts. Now in all that concerns the mental and moral cultivation of India, the government-general and the government of Bengal are becoming powerful auxiliaries. Native schools have for years past, been under their absolute patronage; several Christian Institutions at Calcutta, which have the good of the natives as their direct object, receive a marked countenance; and missionaries receive the most friendly attentions. The School-book Society, which is supplying the natives with translations of interesting English books, was formed at the suggestion, and in fact, under directions of the Marquis of Hastings, who has manifested a most benevolent and undeviating solicitude to improve the intellectual and moral condition of this people."

"Did distance and climate present serious impediments to the evangelizing of India?—Providence has raised up fifty preachers on the spot: the languages and the climate are their own; and with the manners and opinions of the people to whom they preach they are perfectly familiar. Not an error amongst them which they cannot detect and refute. If the Holy Spirit pour upon these agents plentifully of his sacred influences, then each one of them will become as an itinerant and a preacher, equal to ten English missionaries.—Krisna Rammooh, Sebak-ram, Rampurad, and other Hindoo ministers, possess very respectable talents; and the effects of the ministry of these and other natives have been far more powerful than those attending the labours of foreigners. Large societies, or churches, exist at Chittagong, Sahabgunj, Dinagore, Calcutta and Serampore; and almost all these converts have been gathered by the Hindoo preachers. The same may be said of at least three out of four of the six or seven hundred heathen converts connected with our mission: they owe their conversion to their own countrymen. And, as yet, the Great Shepherd have been provided in the spot; and the climate is as friendly to their health as England is to its natives. Add to all this, the existence of a Missionary Hindoo College, where these Hindoo candidates for the Christian ministry may receive for the sacred office all the human preparation possible; and then will be seen how wonderfully, how providentially distance and climate have been surmounted. In the funds recently contributed in England and America will be found a sufficient provision for the annual support of nearly twenty Hindoo missionary students."

"The opposition of our own countrymen in India to missionary efforts formed another serious obstacle to the formation and progress of missions. But in this respect a mighty change has been wrought in India. A happy number of the Hon. Company's servants have become truly devoted Christians. Chaplains of evangelical sentiments and feelings have wonderfully increased, and are very useful in diffusing the light of the Gospel.—Five or six Christian societies of devout British soldiers have recently been formed in the Indian army. The Benevolent Institution at Calcutta, with its different auxiliaries, is wholly supported by our countrymen, who contribute about 13,000 rupees annually for this purpose. The funds for our native schools, containing 8,000 heathen children, are also principally derived from their liberality. And the same is true of the large funds raised by the Calcutta Auxiliary Bible Society, of the funds of the Hindoo College, of those of the School-book Society, the School Society, the two Missionary Societies, the Orphan and Free Schools, and one or two other Christian Institutions at Calcutta of great importance.—Some of our countrymen have also been liberal in donations to the Serampore College; and, though a Missionary College, the most noble the Governor-general of India is its distinguished patron.—Nor in this reference to the great moral changes which have recently taken place in the East, must we forget the Calcutta Episcopal College, which will, we hope, have an important share in the illumination of the Eastern world."—pp. 149.

"Mr. Ward on his return to India sailed from the Thames in the *Aberton*, on the 28th of May, 1821, in company with Mrs. Marshman and her daughter, and several missionaries belonging to different Societies in England; and arrived in safety at Madras, after an expeditious passage, on Sept. 24; and a letter dated Calcutta, Oct. 25, communicated the gratifying intelligence of their safe arrival at that place."

Mr. Ward, in a letter dated Feb. 27, 1823, says, "we are in merciful circumstances as it respects health." This letter he put into the post office with his own hand the next day. Little did he imagine, that the vessel appointed to carry it to England would also convey the intelligence of his premature and sudden death: but so it was. He died March 7, in his 54th year. So true is it that we "know not what shall be on the morrow: for what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away."

Mr. Ward has left a widow and two daughters. May He, who is the Father of the fatherless, and a God of the widow in his holy habitation, support, protect and bless them under this heavy and unexpected deprivation of an affectionate husband and parent.

The last publication of Mr. W. was printed at Serampore, a short time before his death. It is entitled, "Brief Memoir of Krishna-pal, the first Hindoo in Bengal who broke the chain of the Cast by embracing the Gospel." A few copies only were sent to England, directed by Mr. Ward's own hand to some of his particular friends, in January last, and these seem silently to say, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

In reflecting upon this solemn event, it is certainly a ground of "satisfaction, (as Mr. Ward said of Mr. Fuller,) that he was permitted and assisted to contribute in so happy a degree, in promoting the extension and final triumph of this glorious kingdom" of the Redeemer.

The references to Mr. Fuller leads us to quote another passage from one of his letters in an early stage of this mission, which has continued equally applicable throughout their lives.

"Carey, Marshman, and Ward, are extraordinary men, and God is with them."

They remind me of Bezaleel and Aboliab, to whom the Lord, when he had a Tabernacle to build, gave a wise and understanding heart, so that nothing seemed to impede their progress. All this is a token for good; an indication, that God has designs of mercy for the Eastern world."—*Memoirs of Fawcett*, p. 303.

This short sketch cannot be better concluded than in his own animated description of the opening prospects of the Redeemer's kingdom:

"In all this progress what difficulties have been removed—what ground prepared—what an army in array—what resources provided—what auxiliaries in the prayers of saints! All, in fact, rapidly tends to the grand consummation. 'The Lord whom we seek will suddenly come to his temple,' and, amidst the hallelujahs of a saved world, he will be crowned Lord of all."

"One song employs all nations; and all cry, 'Worthy the Lamb, for he was slain for us.'"

The dwellers in the vales and on the rocks Shout to each other, and the mountain tops From distant mountains catch the dying joy; Till, nation after nation taught the strain, Earth rolls the rapturous hosannah round."

The following notice of the last hours of Rev. WILLIAM WARD, we copy from the *Missionary Herald*. It was communicated by one, to whom it had been forwarded from India.

On Tuesday morning, March 4th, he returned to Serampore in the boat with Mrs. Marshman, and on the way up, read to her a number of extracts from Brainerd, making such remarks occasionally as sufficiently evidenced the state of his own mind. He appeared quite well the whole of that day, as well as the next, Wednesday the 5th, in the evening of which he preached in the Mission Chapel at Serampore the weekly lecture, intended chiefly for the youth there for education, from Mark xii. 16. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

He retired to bed about ten, quite in as good health as usual; but about five in the morning of Thursday, the 6th, he felt himself affected with a bowel complaint, and instead of taking his morning ride as usual, he returned to bed for an hour. At the weekly meeting for prayer, however, which he and his colleagues established more than twenty-two years ago, and which, amidst every discouragement and affliction, has not, we believe, been omitted for three weeks in the course of these twenty-two years, he united with his brethren and sisters as usual.

After the prayer-meeting, which from the beginning has been held at seven in the morning, he breakfasted with his brethren and sisters at Dr. Marshman's. He went into the Printing-office as usual about ten, and among various letters on business, he wrote to the brethren Peggs and Bampton at Calcutta in the course of the forenoon, the following extract from which was sent to his afflicted family in an affectionate letter from Mrs. Peggs, dated the 14th of March, the day after they had received from Dr. Marshman the melancholy tidings of his removal.—"In his last note to us dated March the 16th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them. Oh how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren Peggs and Bampton. What hymn should we choose, 'Jesus with all thy saints above?'—or 'Jesus I love thy charming name?' Mrs. Peggs properly adds, 'We see by this note what a happy frame of mind he was in just before he was taken ill.'"

Our lamented brother continued to go on doing business in the Printing-office till past twelve, in which interval he wrote the letter to brethren Peggs and Bampton from which the quotation is taken which so fully discovers the happy state of his mind. After this he began a letter to the Rotterdam Bible Society; which was found unfinished on his desk after his death, from which it appeared that before he had finished the second line, he was constrained to desist and retire to his own room. Respecting his state then, the following particulars have been kindly given us by his eldest daughter.

"When my dear father came from the office and reclined on the sofa, I was sitting in the same room writing a letter, and my mother was busily engaged in another room. I supposed he was fatigued, and said nothing about his lying down. When on the sofa he in his usual affectionate way asked me, what I was doing; to which I replied 'writing a letter.' He was cheerful, and said something which occasioned us both to smile. Some time after, Mr. Solomon came in and informed him that his child was just dead of the Cholera: my beloved father assured him of his sympathy and gave directions to another native brother to see that a coffin was made for the child, adding, 'I fear I have something of the Cholera myself.' This startled me; for this was the first intimation I had of his being ill. I asked him to let me send for the doctor. He replied, 'No child; 'tis nothing of consequence.' Happily however I did not wait for his leave; but wrote to the doctor begging he would call immediately to see my father. He came and my father again repeated his fears that he had a light attack of the Cholera. The doctor told him there was no reason to think so, and said he would send him some medicine. Just before the doctor came, I went and told my mother that I feared my dear father was seriously ill. She was alarmed, and asked him how he felt; to which he replied 'not well,' it being not appearing to apprehend any danger. It being dinner time, and my father being asleep, we thought it best to leave him, as he seemed anxious to remain quiet. As soon as dinner was over, I came into the room where he had left him asleep; but not finding him there, I went into the next room. Some minutes after I heard him make a noise as if calling some one. I approached him and asked what he wanted; to which he replied, 'Nothing; child, only I feel very ill.' I immediately ran to my mother, begging her to come to my father. She came and learning from him that he had the cramp, and feeling his hands cold, she burst into tears and kindly remonstrated with him for having concealed his state so long. He begged her to make herself easy, adding, 'Call brother Carey and brother Marshman.' I ran instantly to do this, and in a few minutes the alarm spread through the premises and brought the brethren and sisters

from every side. Dr. Mundt had come again and seeing the disorder gain ground, prescribed and applied what it seemed immediately to require."

About nine in the evening he told Mrs. Ward that he felt himself sensibly better, and was not in any kind of pain. This excited great hope that he would be able to obtain sleep during the night. Four or five therefore remaining with him, among whom was our young brother, Mr. Brunson, who watched with him during the whole of his illness as a son over a father, and Mr. Williamson, who being acquainted with medicine himself, assisted with the two medical gentlemen in consultations respecting him, and remained with him continually to see their prescriptions administered; the rest retired.

As in the morning there appeared very considerable hope of his recovery, Dr. Carey went to Calcutta in the course of his college duty as usual; and Dr. Marshman again went over the river for Dr. Grierson that he might assist in consulting relative to his case. On Dr. G's arrival, the medical gentlemen recommended an injection, as the calomel he had taken during the night, had produced no effect. It was hoped that this would have relieved him greatly; and that as he had for so many hours been free from pain he would immediately have felt better. Dr. Grierson indeed said, that he thought there was no cause of alarm respecting his case; and to Mrs. Ward's inquiry, our dear brother himself said, that he felt better. The injection however produced no effect; but he still continued quiet and easy. About eleven, Mrs. Ward offering him something directed to be given, he gently put it away with his hand, and with a sigh said, "Oh dear!"—which were the last words he was heard to utter. Though he continued perfectly quiet, and apparently free from pain, about twelve his pulse declined so much as to take away all hope; and about five in the afternoon, he ceased to breathe.

The next day, the news of his departure having been sent early to Calcutta, the Rev. Messrs. E. Carey, James Hill, Adam, Schmid, and Jetter arrived from thence to pay the last testimony of respect to his memory, together with Messrs. Penney, Lindeman, Pearce, Kerr, Ricketts, and various other friends. At five the corpse was conveyed to the Mission Burying ground in a hearse, the body together with the coffin being so heavy, that it was feared our native brethren and the friends around, would not have been able to convey it, as the distance was nearly a mile. All of them attended the funeral however, with the servants of the printing-office, the paper-mill, &c. to all of whom our deceased brother was like a father.

The various gentlemen in Serampore and its neighborhood were also present, and a number from Barrackpore on the opposite side of the river. Previously to moving the corpse from the house, the Rev. E. Carey engaged in prayer; at the grave the Rev. James Hill gave out the 84th Hymn in the Selection, "Jesus, thy blood and righteousness;" after which Dr. Carey addressed the congregation on this affliction and awful providence both in English and Bengalee, and Dr. Marshman concluded in prayer.

The next Lord's-day week, the 16th of March, Dr. Carey preached a funeral sermon for our deceased brother at the Lall-Bazar Chapel in Calcutta, from Prov. x. 7. "The memory of the just is blessed;" to the largest congregation ever seen at the chapel. On Wednesday evening, the 19th, Dr. Marshman preached a funeral sermon for our beloved brother in the Mission Chapel, at Serampore, at which were present the Governor, his Excellency Col. Krefling, and nearly every European inhabitant at Serampore, both Danish and English, with a number from Ishera and Barrackpore. Dr. M. took this declaration of the Apostle's as expressing the language of our deceased brother's inmost soul; "By the grace of God I am what I am." At the request of the Rev. James Hill, Dr. Marshman, on the next Lord's-day, March 23d, preached a funeral sermon for him from the same text to a congregation of perhaps six hundred, at the Union Chapel, the pulpit and desk of which were hung in black as a testimony of esteem.

The brethren at Serampore indeed have been thus called to renew their trust in God while wading through the depths of affliction, even from the beginning of their course. We do not here allude merely to the fire at Serampore eleven years ago, in which our dear brother now deceased was himself almost miraculously preserved, and which threatened to overwhelm us; but which through the Divine mercy was succeeded to a greater extent than had ever been experienced at Serampore before. We rather allude to the repeated afflictions we were called to sustain 23 years ago, when so many of our missionary brethren were in succession carried to the grave in the very infancy of the cause here. Within 18 days after our landing at Serampore, Mr. Grant was carried off in a fever, the four brethren and sisters having arrived on the 13th of Oct. 1799, and he being removed on the 31st. The succeeding July, Mr. Fountain was removed by a bowel complaint, within four years after his arrival in the country, and just as he had become ready in the language. The next July beheld Mr. Brunson carried off with a liver complaint, scarcely 26 years of age, and the most forward in the language, as well as the ablest English preacher, among all the four brethren who came out together.—And, to complete the measure of our affliction, the next October, Mr. Thomas himself, who had laid the foundation of the mission in Bengal, and had come out with brother Carey seven years before, was taken away at an age two years below that of our now deceased brother. At that critical period that four of the only 7 missionaries then in this part of India, should be removed, and among them both the youngest and the oldest, the ablest and the most active, was indeed overwhelming, had we looked merely to human aid. Yet nearly all that has been done in this part of India, has been the fruit of the divine blessing since experienced on humble and persevering effort, accompanied with constant prayer. Surely then in every affliction and bereavement, we ought to look directly and wholly to Him, with whom is the residue of the Spirit, who cannot be unmindful of his cause or of his promise, and who has declared that all nations shall be blessed in the Redeemer,—and that He, Jehovah, will accomplish this glorious work in his own time.

Justice.—About 30 years ago, a Farmer in Bucks County, Penn. died, and left his farm, stock, &c. to one of his sons; to the other, who had offended him, he bequeathed £600. Notwithstanding the utmost efforts of the poorer brother he found himself unable to obtain the £600 from his more wealthy brother, and with a family, he was obliged to struggle through life without getting any portion of the money left him by the will of his father. Lately the wealthy brother died, and his property fell to an only son. So soon as he got possession of the property, he ascertained the amount of the legacy bequeathed by his grandfather to his uncle, he then added the interest which had accrued all the time the legacy had been withheld, and for the whole amount he forthwith sent a check to his uncle.

Missionary Intelligence.

Condensed for the Boston Recorder, from the Missionary Herald for December.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING IN UPPER EGYPT.

The last Herald continues this Journal down from March 5th to March 24th. At the first mentioned date, the missionaries turned their faces toward Cairo. On the 6th they arrived at Kene, where are 1500 houses; 150 of them belonging to Coptic Christians. They have no church nor priest. Here they sold several of their books to the chief man among the Copts, and through his assistance to many others. Some were distributed gratuitously.

The Coptic Christians.

Monday, March 10. We awoke in sight of the high minarets of Girge. Went first to pay our respects to the Bishop, and were conducted to his house through a narrow dark avenue. He was asleep, but the Kumus received us very kindly. The apartments were entirely without furniture, except a mat of reeds spread on the floor, on which we sat; but they were cleaner than the rooms in which we have usually been received by the Coptic clergy. After waiting a while the Bishop awoke, and we were invited into his presence. He was in feeble health, as might be expected from his age, which is ninety years. For thirty-one years he has been bishop of this diocese. The Kumus told us that there were in Egypt twelve Bishops, two east of the Nile, and ten west of it. The whole number of Coptic priests we estimated at two hundred and thirty, or two hundred and forty, but others, we presume with good reason, set it much higher. The reason he assigns why the number of Bishops is so small, is the poverty and tribulation, which the Christians are now in. They are indeed in bondage. We dined with the Kumus, the dinner consisted of boiled eggs, bread and honey.

The letter of Mr. Salt, requesting the missionaries, in the name of the Pasha, to forbear arguing on points of religious belief with the Mussulmen, is regarded as favorable to the object of the mission rather than otherwise. The distribution of the Scriptures, and other missionary labors among Christians and Jews, are virtually permitted; and even to Mussulmen they may give the Scriptures, and speak occasionally on the subject of Christianity; though not by way of dispute; and the necessity of this caution arises from the present political state of Turkey.

A Catholic Missionary.

Wednesday, 12. In the afternoon we went to Tahta, half an hour's walk west of the river. We found several schools for boys; but in Egypt we no where hear of girls at school. To the Copts we sold the last books we brought from Cairo. There is a Catholic convent, at which we called, and found Padre Francesco, a missionary of the Propaganda, who has been here eight years. He received us kindly, and after we told him who we were, he took care to tell us that he is not one of the superstitious priests. We offered him an Italian Bible and some tracts, which he received with a thousand thanks, and afterwards gave us one of his Arabic sermons in manuscript. He has under his care about five hundred Catholic Copts in and around Tahta. There are four Catholic establishments in Upper Egypt, viz. at Tahta, Akmia, Girge, and Farshout. Padre Francesco said there was no great difference between the Catholics and English, as to doctrines; and as to ceremonies and matters of discipline, he thought these were not essential. He hopes, therefore, that one day there will be a re-union. We expressed our hope, that the different denominations of Christians will renounce each its respective errors, and so all unite on the ground of primitive Christianity. To this he assented, and expressed great pleasure in having made our acquaintance.

Thursday, 13. At 5 P. M. arrived at Abutig. The Copts have a school for boys. We inquired if there was not one for girls likewise. They said no. We then asked whether any of the women could read. As if surprised at such strange questions, they again answered "No." "Is there not one in the town who can read?" "No, not half an one," was the reply.

Thursday, 20. About 9 A. M. we passed the convent at Miriam, (Mary) situated at the top of rocks apparently inaccessible on the east bank. As we passed we saw a man swimming towards our boat. He was from the convent, and came to ask alms. We gave him something. He told us there were ten monks in the convent. One of them was in the top of the rugged rocks. When the man left us, we watched to see how he ascended to his habitation; but we lost sight of him behind a rock, as soon as he reached the shore. It is impossible to discover any passage.

Retrospect of the Tour.

Monday, 24. Took lodgings at the house where we were before, and where travellers usually lodge. In our journey to Thebes we were absent from Cairo 46 days, and the expenses amounted altogether, to about \$30 each. We sold in Arabic two hundred and eleven Testaments, and one hundred and twenty seven copies of Genesis, and seven Psalters; and gave away ten Testaments, forty-five copies of Genesis, and one Psalter. In other languages we have sold four, and given away five Testaments and Bibles. We also distributed two hundred and fifty tracts.

During the journey, we were both attacked with a fever, though at different times. Through the kindness of our heavenly Father we both recovered after an illness of only four or five days. When in ill health among strangers, and with bad accommodations, the mind begins to turn back to the friends we have left afar off. With a mattress spread on the cabin floor, no chair but a box of books, none of the little comforts which mothers and sisters know so well how to provide, the wind blowing into our cabin, in this situation it was impossible not to call to mind the kind attention we used to receive, when ill, from friends, whose names we cannot recollect without the tenderest emotions. But then we reflected, how much better was our situation than that of better men than we have often been.

What must not Brainerd have suffered, when sick among the Indians? And what were Martyr's trials, with the heat, the dust, his savage guide, and no friend near him?

Our dear brother Parsons, likewise, suffered more than it would be easy to express, while at sea, and especially while at Syria, feeble, much of the time delirious, his physician trying to persuade him that his host wished to hasten his death, no faithful friend near him, no one to read, pray, or converse with him about divine things, and few of the attentions and comforts which we enjoy.

Instead, then, of murmuring, let us be grateful that we enjoy so many more comforts than we deserve. And now that our health is restored, may we be more entirely devoted than ever to the service of our Preserver.

We have now been in Egypt near three months, and in connexion with Mr. Wolf, have been permitted to preach the Gospel, and address men of religious subjects, in English, French, German, Italian, Greek, Hebrew, and Arabic; have distributed about eight hundred copies of the Bible, or parts of it, in twelve languages, and more than 2000 tracts. We have had fears, and some troubles; but the Lord has preserved us and delivered us.

We are conscious of many imperfections and much sin; yet we have found peace and joy in our work. When we look forward, we anticipate new troubles and new fears. We commend ourselves to the prayers of our Christian friends.—We commend ourselves to the protection of our blessed Redeemer. To him be all glory forever; and let the whole earth be filled with his glory. Amen.

LETTER FROM MR. KING.

Jerusalem, May 10, 1823.

Dear Sir,—We left Egypt on Monday the 7th of April, and after having suffered much from the scorching winds of the desert, and for want of water, we had the happiness to enter "the promised land." We arrived at Gaza, in the land of the Philistines, Saturday the 19th, where we spent the ensuing Sabbath, and distributed about forty copies of the New Testament, the Psalter and Genesis. Leaving Gaza, we passed by Ashkelon through Ashdod, and arrived at Jaffa the 22d.—Thursday the 24th, we left Jaffa, [formerly Joppa,] and passing through Kamla [the ancient Arimathea,] arrived at Jerusalem on Friday the 25th, just one week before the passover, as kept by the Oriental Christians.

Mr. Fisk and myself have taken lodgings on Mount Calvary, in one of the Greek convents called the "Convent of the Archangel." Mr. Wolf has taken lodgings with his brethren the Jews, to whom he daily expounds Moses and the prophets, "persuading them concerning Jesus from morning till evening."—We are all in pretty good health, though much wearied both in body and mind.

Our situation here is as tranquil, and our prospects as favourable, as we could expect. Since our arrival, we have sold about seventy, and given away about forty, New Testaments, besides between five and six hundred tracts. The greater part of these were distributed within four or five days after our arrival. We have sometimes had thirty call upon us in a day, to purchase the Holy Scriptures, with which we were unable to supply them, on account of our boxes of Bibles, which we sent from Alexandria to Beirut three months ago, not having arrived. I am, Dear Sir, yours affectionately,

J. KING.

Communicated for the Recorder.

Letter from Mr. King, to Rev. Ebenezer Porter, D. D. of Andover, dated Grand Cairo, Sunday Evening, 30th March, 1823.

Rev. and Dear Sir—Two days since, I received your very affectionate letter of Nov. 19th, and also the letter of Mrs. Porter, addressed to me and Mr. Fisk. I cannot express to you the joy these letters gave me. If you could spend three months in Egypt, you would know how much a letter from America is worth. The prophecy of Ezekiel, with regard to this people, is literally fulfilled. "It shall be the basest among the nations." I feel as though misery lives here incarnate. The Turks walk about in pride, while the people groan under the deepest oppression. The country is fertile and beautiful, and might be one of the happiest places in the world; but the people live in poverty, and are clothed in rags. They are ignorant and degraded and vicious. I thought I had seen something of vice in America, and in France, but those countries, I had almost said, are pure compared with this. Every sin enumerated by St. Paul, in the first chapter of his Epistle to the Romans, (verses 26, 27, 28, 29, 30, & 31,) is literally committed here without a blush and without any apparent remorse. O, how important to bring among them the pure principles of the Gospel. But whoever comes here to labour as a missionary, must not be afraid to die; or at least, he must have that submission, that will enable him to drink a bitter cup, and say, "not my will, but thine be done." I hope, that God is pouring out his spirit upon your Seminary; & raising up some young men, who, in a few years, will gird up their loins, and come out to the combat, which must be fought with the bloody followers of the false Prophet, before the kingdoms of this world shall become the kingdom of our Lord and of his Christ. I say, "which must be fought." It is possible, that God may cause some mighty overturning here, which may make the introduction of the gospel among Mahometans, easy. Unless he should do this, I see no way, but that Missionaries must come out with the primitive spirit of Christianity, and boldly proclaim Jesus Christ in the midst of fiery tribulations and death.

I speak of Mahometans. A prudent Missionary might be stationed at Grand Cairo, and labour among the Coptic Christians, Franks and Jews; probably, without much danger. Mr. Fisk, and Mr. Wolf, and myself, have distributed among them about eight hundred copies of the Bible or parts of it, and about two thousand Tracts: (a few we have given to Mussulmen.)—These, I hope, may be like the night fires of the Arabs, illuminating many a little circle, who may assemble to hear them read; while we are waiting with anxiety the appearance of the sun of righteousness. The Lord has given us worldly success, and blessed be his name. Dear Sir, will you not recommend to the students under your care, to remember in their devotions, the Land of Egypt, and the house of bondage. I have been here about three months; and every day has been full of interest. I am expecting to enter the desert, and if I do not fall in the wilderness, to enter soon the promised land. The journey will be about sixteen days, over barren burning sands. We shall go on Camels, and lodge in tents. This will be truly oriental. How I shall endure such a journey, I know not. But God has preserved me thus far, and will preserve me so long as shall be best. I am affectionately Yours, J. KING.

PERIODICAL MAGAZINE FOR THE MEDITERRANEAN.

[The Rev. William Jowett, Literary Representative of the Church Missionary Society at Malta, is about to commence a periodical Publication, at that island, for the benefit of the surrounding countries. In furtherance of this important design, he is busily employed in gathering information and materials from distant quarters, which may prove useful and instructive to the inhabitants of those countries.—In a recent letter to the Corresponding Secretary, after speaking of this work, Mr. Jowett adds:]

I rejoice to see, in the activity of the Brethren here, and in Palestine,—I mean the missionaries from your Board,—encouraging proof, that there is a call from God to the Christian churches of the West to visit those of the East. You have such full accounts from them, relative to their press and their journey, (the two methods by which it seems most likely we should do good in this sphere,) that I need not particularise. I will only say, that I feel my heart more and more drawn out toward them;—and I hope and believe they feel the same toward us. May you long continue to send out men, who, while they labor to communicate the truth to those who are without, shall also strengthen the bonds of love and peace among them that are within.—I send herewith a copy, my only remaining one, of the "Christian Researches in the Mediterranean."

[We are happy to learn that the work mentioned in the last sentence of this extract, has gone into a third edition in England.]

BOMBAY MISSION.

VARIOUS INTELLIGENCE.

Letters have been received from the missionaries at this place, bearing date from January to April last.

Mr. Nichols writes, that the Boarding School taught by Mrs. Nichols consisted of sixteen scholars, for whose instruction a compensation was received. The profits of the school from the April preceding, had been sufficient to support Mr. Nichols' family, including four charity children,

and to pay his house-rent. There are four other charity children in the family, supported by the benevolence of Christians in this country, and two orphan daughters of a deceased English officer, for whose maintenance a moderate allowance was secured by their father. The care of these twenty-six children, in regard to their instruction, food, clothing, &c. falls very heavily upon Mrs. Nichols, yet she assumes it cheerfully, under the full persuasion that her great object of kind, tend directly to promote the great object of the mission. "The school," says Mr. Nichols, "though it requires incessant labor and care, is a very pleasant one. The children are lovely and promising, and appear to good advantage, when compared with those of their own age in America."

In December last an examination of the school took place, at which most of the parents were present, and were evidently gratified by the specimens of improvement which were given. An association had been formed among the scholars, to support, by their voluntary donations, two children in Ceylon, and this plan met the cheerful approbation of the parents. The children to be supported were, at the instance of their young patrons, to bear the names of the two deceased children of Mr. Nichols. One gentleman who was present, wished to support a child to bear a favorite name; and a native Parsee has engaged to support another. Thus, the design of rescuing children from heathenism, and placing them where they will receive a Christian education, commends itself to the minds of men, wherever it is fairly proposed.

Several of the children supported by charity in Mr. Nichols' family, are very docile, obedient, and apt to learn. Among the boarding scholars, the following rare instance of proficiency is mentioned. A female pupil eleven years old, (Secretary of the Juvenile Association above described) in two days committed to memory the whole of Emerson's Historical Catechism containing five hundred and sixteen questions, and in the evening of the second day repeated the whole, without the mistake of a word.

Tannah is a growing place. Mr. Nichols has experienced many kindnesses from the European residents there, and has often been useful to them by translating official papers for them. He expresses the opinion, that missionaries should seek retirement and seclusion from European Society, and be devoted to their appropriate work among the natives. There seemed to be peculiar encouragement to labor among the people of Chandan.

From the semi-annual pecuniary accounts of the mission it appears, that the boarding school of Mrs. Hall, for the six months preceding last January, had afforded an income, which had been credited to the mission, equal to the stipend of Mr. Hall for the same time.

[A letter addressed by Mr. Graves to his wife, has been received since she sailed, and opened according to a request which she left. It is dated April 14, 1823, and mentions that the chapel is nearly completed, and would be speedily opened for public worship.]

[We make the following extract, containing an account of Mr. Graves' evangelical labors.]

When I last wrote you in February, I had not long before recovered from a sudden but mercifully short attack of fever; and was then about to take a tour of a month on the continent. That tour has been taken. I went first to Panwell, and then by a circuitous route, to Rawadunda and a little beyond, returning by Allabag and Tull. As we are not allowed much time on the continent, I felt bound to fill up the time I there enjoyed in obeying the great last command of our precious Saviour. I therefore walked not unfrequently under the scorching sun at noon; and its reflection from the ground was many times not a little annoying. But I was very mercifully preserved in quite vigorous health. I undoubtedly said more for Christ than during any other month of my life, and to much greater numbers; for I invited the people together three or four or five or six times in different places daily. I was in general received kindly and heard with attention—not once obliged to lodge without a shelter. I had evidence enough of the operation of the natural heart, and the strength of Satan's trial, enough of my meekness and patience; and great cause to mourn over so many thousand perishing souls, not inclined to receive the only remedy. But yet the pleasing fact was obvious, that truth approves itself to the conscience.

I had great occasion, as I ever have, to mourn my own want of love to Christ, and tender pity for the souls of the heathen. Yet, on the whole, it was a happy month; and I am not without hope that some fruit will appear in eternity.

[The Bombay government had forbidden the distribution of tracts, &c. beyond the Ghats, that is, the mountains near the coast. Mr. Hall was preparing a memorial on the subject, and it was hoped, that all restrictions would be taken off. However that might be, the missionaries were desirous to execute their high commission as extensively as possible.]

[A letter from Mr. Garratt, dated April 19, mentions the fact, that Mr. Mitchell, from the Scottish Missionary Society, had not been allowed to settle at Poonah, but had fixed his residence at Bankote, on the coast.]

[About \$1,400 had been contributed in India for the Bombay mission chapel, of which, Mr. Newton, of Calcutta, gave 450 dollars. No more was expected from that part of the world, as the friends of missions there had a great variety of important objects pressing upon their attention.]

The donations to the American Board of Commissioners for Foreign Missions, amounted from Oct. 12th to Nov. 12th, inclusive, to \$4,185, 31—besides a donation of \$1000 to the permanent fund, from Rev. Wm. Robinson and family—and \$175 Legacies, & various donations in clothing, &c.

BAPTIST MISSION IN BURMAH.

Extract of a letter from Dr. Price to the Corresponding Secretary, dated

Ava, December 24, 1822.

My Dear Brother,—We have no news of importance to communicate. Every thing goes on pleasantly—the king smiles—and so does every body else of course. Our banners, as missionaries, are so different from those of the captains and merchants here, who speak our language, that they are all desirous of a further acquaintance with Americans, supposing all our nation are entirely destitute of the baseness they have observed in our European neighbours. American ships would be received with peculiar favour, until some imprudent fellow should set them on their guard; and American artisans would, I am persuaded, find a permanent settlement, especially if men were sent out who were holy and blameless, open and upright; for such would be received and retained in favour, without any suspicion. I have access every day to the royal presence, & having an opportunity to complain at any time, have not been in the least molested. Yesterday, while sitting inside with the young men who wait immediately on the royal person, the king came close up to me, and sitting down on the sill of the door by me, said: "So Yoodathin is going back to Rangoon, I understand?" I replied, "Yes; but he has at length succeeded in getting a place, and intends coming back, at which I am extremely glad." "Why?" said one of the young men. "Because it is very unpleasant to live here alone." The king said nothing, and presently got up and went away. But in the afternoon, almost as soon as he saw Mr. L., he mentioned the circumstance to him. "The doctor's friend is going away; and the doctor, being unwilling to stay alone wants to go too." "I think it must be a mistake," replied Mr. L. "O then tell them both to stay," said the

king, "for I want them to remain with me." Mr. L. after relating to me the above circumstance this morning, concluded by urging me to write to America for such as I have mentioned above to be sent, saying, he had no doubt it would give the American mission so permanent a footing, that all the changes to which a country like this is doomed would not be able to shake it. I must conclude as brother Judson sets out in about two hours, & I must go to the palace, as I find it best to omit paying my respects on no day except Sunday. [Luminary.]

PRUSSIA.

BRITISH AND FOREIGN BIBLE SOCIETY.

Letter from the Rev. Dr. Steinkopf, now on a Continental Tour.

NEUWIED, JULY 14, 1823.

I have just returned from one of the most interesting and delightful scenes that I have ever witnessed in all my journeys, the Annual Festival of the Grand Dutchy of Berg Bible Society. According to an established rule, the turn was in the Lutheran Church; but as it was too small, the Consistory of the Reformed, or Calvinistic Church, offered their more spacious place of worship, which holds between three and four thousand, and it was crowded from one end to the other. Divine service began at four o'clock in the afternoon, with singing a beautiful hymn, expressly composed for the occasion by one of the patrician clergy of Elberfeld. Then followed a prayer, full of spirit and unction. The annual sermon was preached by a superintendent of the clergy, a man of an enlarged mind, and a commanding eloquence. The text was short, but most appropriate:—"Other fell on good ground." It was treated in an able manner, and the whole discourse was listened to with a degree of devout attention which raised my soul from earth to heaven. At the close, the preacher added a concise view of the Bible Society of the Grand Dutchy of Berg; from which it appeared that it had distributed during the last year upwards of 3000 Bibles and Testaments (about 1200 more than in the preceding year) and its annual income had proved insufficient, it had expended 1400 dollars more in order to satisfy the numerous demands, a new Auxiliary was announced, from which a gift of 90 dollars was presented.

About thirty clergymen were present at Elberfeld. True religion flourishes in Wupper Valley. Both clergy and laity are animated with an excellent spirit. Not merely the cause of the Bible but also those of Missions among the heathen and the Jews and the dissemination of religious tracts find many active promoters among them. The people are industrious and cleanly; the very aspect of their neat houses bespeaks prosperity and comfort. The visit of our friend Dr. Pinkerton is still remembered with peculiar affection and gratitude. If he should now come again, and witness the zeal and energy of the elder and younger clergy, he would feel constrained to bless God for the day and hour in which it pleased our Divine Master to use him as an instrument for the establishment of this institution. Many of the merchants and manufacturers take a lively interest in its prosperity, aiding it by their money, their counsels and their prayers. The collection after the sermon, amounted to 298 dollars at the doors, and 150 at the altar.

Taking a walk to a hill, from which there is a beautiful prospect of the town and Wupper Valley, I found a monument erected "to the memory of the First Messenger of the Gospel to those parts, S. Switbert, who came from England in 649, and died in 717." The Secretary of the Berg Bible Society (Mr. Ball) presented me with some copies of a German Psalter, of which the Society had just completed an edition of 5000.

*Neuwied, is a town of the Prussian states, on the Rhine, 7 miles N. W. of Coblenz.—Population, 3600.

MARINER'S CAUSE.

A remarkable account of some Seamen in the Battle of the Nile.

In a British ship which was in the battle of the Nile, there was but one Bible among more than seven hundred men, whatever there might be amongst the officers. They were more than two years before they entered a port where they could purchase the Scriptures in the English language. During this time, one of the sailors possessing a Bible, read it to a messmate who was ill, and conversed with him, till he proved the means of his conversion to God; these read the word of God to others, and converted to them about what they had read; by which means there were several in the ship who evidently understood and experienced the power of the gospel. The first three of these men formed themselves into a society which afterwards increased to thirteen.

Previous to the battle of the Nile, as many of them as had opportunity, associated for prayer and committed themselves and each other to God, supposing they might never meet one another again, as they were then in sight of the French fleet. Their ship was in the heat of the action, but they were all mercifully preserved in the day of battle, not either of them being killed or wounded. Two of their number were placed at one gun, where three of their shipmates were killed by one ball; but they were not injured. Such preservation excited their attention; and the first opportunity, after the confusion of the battle, they met, to congratulate each other on their safety, with feelings such as none but those who have passed through similar perilous scenes can understand. They now resolved to appoint a time for thanksgiving to Him who so remarkably answered their prayers. When they came into this port, it appeared their conduct had gained the confidence of their superiors: for on one half of their number asking for leave to go on shore, thinking it improper for the whole to go at once, the commanding officer, much like a gentleman, when he was informed they wished to spend the Sabbath on shore, for the purpose of worship, said, "You may go; and take all your party with you." He fixed the time of their return on Monday, which they were careful to do, an hour at least before the one appointed. They found their way to the place of worship. It being the day of the administration of the Lord's Supper, having myself seen the rules of their society, and conversed freely with each of them, they were cheerfully admitted to hold fellowship with us at the table of the Lord. Such a day they had never experienced. I found these men much better acquainted with doctrinal, experimental and practical divinity, than could have been reasonably expected. But with the Bible in their hands, & the Holy Spirit for their teacher, it any wonder they were well taught? J. GRIFFIN, Seamen's Preacher at Portsea, England.

BOSTON RECORDER.

SATURDAY, DECEMBER 13, 1823.

RELIGIOUS SUMMARY.

Education Society of Maryland and Virginia. Episcopal.—The annual meeting was held at Alexandria, Oct. 30. A Sermon was delivered by Rev. Mr. Henshaw, and a collection taken up, of \$53, 18. Since the existence of this Society, (formed in 1820,) eight young men have been assisted, at an expense of \$1500. "In most instances the money has been received as a loan, and may be expected to be returned." The subscriptions for the last year, have been liberal and encouraging, but the demands on the Society have been proportionately great and increasing.—The object of the Society is, "the Education of pious young men, for the ministry of the Protestant Episcopal Church."

African Benevolent and Moral Society.—A number of people of colour in Pittsburgh and vicinity, have lately formed themselves into a Society for the benevolent purpose of relieving the indigent and reclaiming the unruly of their race. A monthly tax of six cents is paid by each member. The avails of the subscription are to be expended on the old, the sick, the infirm, the lame, and others who are unable to procure subsistence by labour. Persons of vagrant character, and idle and slothful habits, are not to be relieved, but admonished and entreated—and if not reclaimed to be reported to the Police of the city. Such an institution may be highly useful, if suitably encouraged, by those who have wisdom and influence.

Bewdington Baptist Association, Maine.—This Association, has fifty churches in connexion with it. At the last meeting, it was resolved to observe the first day of January next as a day of humiliation, fasting and prayer. The respective missionary purposes, were, for the Domestic department, \$60, 23—Foreign, \$37, 57. Sermons were delivered by Messrs. Boardman and Dabney.

The Charleston Baptist Association, has two beneficiaries under its patronage, pursuing a course of Theological education.

New-Haven Bible Society.—The Directors of this Society, voted on the 20th ult. to remit \$100 as a donation to the American Bible Society, and \$50 for the purchase of Bibles, to be sold at cost or at reduced prices, or distributed gratuitously. Committees were appointed to visit the several towns in the county, to assist in the formation of auxiliary societies. The Society's Constitution and a printed Address were ordered to be sent to the Clergy, and other individuals in the several towns.

Colonization Society.—A new Auxiliary was formed at Alexandria, District Columbia, Nov. 10. Hon. Wm. Branch, President; C. C. Lee, Secy.

A Branch Methodist Missionary Society, was formed at Milledgeville, Geo. Nov. 10, designed to cooperate with the Missionary Society of the Methodist Episcopal Church. The Constitution was immediately signed by more than 40 persons, and officers were chosen.

Banger Institution.—Rev. Messrs. Thurston and Loomis, are now employed as agents in Maine, to secure the endowment of a Professorship with \$12,000. In three weeks they have succeeded in obtaining subscriptions, which amount to \$200. This augurs well; and it is to be hoped that Maine will no more suffer an institution that promises so much good to her churches to languish.

The Baptists in the western part of this state, have recently formed an "Evangelical Benevolent Society," for the assistance of destitute Baptist churches in the vicinity, and for otherwise promoting the interests of Evangelical piety.—David Wright, Secretary.

Williams College.—At this flourishing institution there are 84 Medical Students, 4 resident graduates, and 118 academical students. Total 206.

Slavery.—It is stated in the "Christian Mirror," on the authority of a letter from Berbice, that 500 negroes have lost their lives in Demamara since the late insurrection began, in battle and by execution—and executions were still daily taking place at the date of the letter, Sept. 28th. "Such are the direful fruits of holding men in bondage. If they groan and resist under the cruel oppression, they are shot and hung for their crime."

Youthful Liberty.—A few young Misses in Kennebunk-port, have collected the year past, twenty-five dollars, for promoting Christianity among the Jews. May many others "Go and do likewise."

The Female Benevolent Society of Pittsburgh, has extended relief the past year to 48 poor widows—to 22 females whose husbands are worthless and abandoned—and many children have been fed, clothed, and instructed in the pure principles of religion.

Formation of a New Church.—On Wednesday, the 10th inst. a new Congregational Church was formed in that growing and flourishing part of our city called South-Boston. The Ecclesiastical Council consisted of the Pastors and Delegates from the Old-South, Park-Street, & Union Churches in Boston, the first church in Charlestown, and the second Church in Dorchester.—The Church has been gathered under the labors of Rev. Mr. HAWES, late of Glastenbury, Conn., who has been preaching in South-Boston, a considerable part of the year, to a regularly increasing congregation. He has been permitted to use the work of the Lord prosper in his hands, in a solemn attention to religion among a number of his hearers. The regular congregation is now so numerous, as to need the erection of a Church, and we hope, in a short time, to be able to announce that its foundation is laid.

Methodist Churches.—We understand, that a site has been procured in the west part of the city for the purpose of building a Church for the African Methodist Society, of which the Rev. Samuel Snowden (a man of colour) is the present Pastor. There have been six Methodist Churches, erected on (what is denominated) the Boston district since season, most of which are, or will soon be finished, and several more are to be built soon. [Z. Herald.]

Dedication.—A Methodist meeting house was dedicated to the service of God, at Duxbury, Nov. 26. Sermons by Rev. B. Othman, from Exod. 20: 24, and by Rev. Mr. Lindsey from Psalms 20: 5. An appropriate address by Rev. T. C. Pierce.

Ordained.—In Providence, Rev. Solomon Peck, late Tutor in Brown University. Ordained by Rev. Messrs. Branch, Ludlow, Hall, & Clergy, Rev. Messrs. Branch, Ludlow, Hall, & Clergy, no, and Pease. Mr. P. shortly proceeds for the South.

AMERICAN EDUCATION SOCIETY.

At this season of the year, in its present embarrassments, the female friends of the Society could not render a more acceptable service than by sending to the Treasurer, boxes of woollen yarn, being it written on them what they contain. The yarn should be tied in skeins of 3-1-2 knots each. White and blue, or black mixed, would be most valuable. Each pound would be acknowledged as a donation of one dollar, and it would be the same as money to the Society.

An extensive Library has been furnished for the United States frigate, Com. HULL, including new, and serious works. Four U. S. vessels have now libraries on board.

POET'S CORNER.

For the Boston Recorder.

THE SLAVE.

Gone are the days, forever gone,
When Yanko wandered free as air,
Beneath the palm of Congo's plain,
Along the blooming banks of Taïre.
Then Grief annoyed not Yanko's breast,
But happy as the rest of men,
He tracked the ostrich to her nest,
Or slew the leopard in his den.
But like the Lamby's gale of fire
The white men rushed upon his plain,
On Yanko seized with cruel hands,
And bound him fast in many a chain.
Said Yanko, I had rather feel
The lifeblood bursting from my heart,
Than thus by barbarous hands be made
From Congo's rivers to depart.
His aged mother beat her breast,
His children clasped their father's knees,
When left the slave sweet Congo's plain,
His breezy tent and tamarind trees.
But cease, O Yanko, cease to mourn,
And labour through thy toilsome day,
For soon the shadowy hour will come,
Which, earth with earth, shall mix thy clay.
Commit your children to your God,
And her, the sharer of your bliss,
Submit in patience to the rod,
And hope at last for happiness;
Till, free at last from toil and pain,
Shall Yanko wander wide as air,
In fields more dear than Congo's plain,
By rivers brighter than the Taïre. A. K.

MISCELLANY.

AMERICAN EDUCATION SOCIETY

FROM THE APPENDIX TO THE 8TH REPORT.

Brief view of the Education Societies in the U. S.

The Maine Branch of the American Education Society was formed in 1818. It has assisted 13 Beneficiaries; of whom 7 were received the last year. During the same time, its receipts amounted to \$1105; of which \$538 remained in the Treasury.

The Society for Theological Education, in Me., was formed in 1811. It assists students at Bangor. The Union Education Society, which assists students, at Dartmouth College; and embraces the towns in Vt. and N. H. in the vicinity of the College, was formed in 1820. It has assisted 14 Beneficiaries; and received the last year \$689.

The Northwestern Branch of the American Education Society, which assists students, principally, at Middlebury College, though it is not thus confined, embraces the towns, on the west side of the mountains, in Vt. and in the adjoining Counties of N. Y. It was formed in 1820; and has assisted 42 students; of whom 5 were received the last year. Its receipts, the first year, were \$1367; the second \$598; the third and last, \$950. The number of towns which contributed to its funds, the second year, was 27; the third year, 53.

The Benevolent Education Society which is confined to the Counties of Plymouth, Bristol, and Barnstable, Mass. was formed in 1813; and has assisted 14 Beneficiaries, by loaning money without interest.

A Society, on a similar plan, was formed, about the same time, in Vt.; 14 or 1500 dollars were obtained for it, principally in Boston, by the Rev. Mr. Jackson of Dorset, Vt. Several of the young men, who were assisted by these Societies, which were among the earliest Education Societies, are now useful ministers.

The Mass. Baptist Edu. Society was formed in 1814; and has assisted 15 Beneficiaries. Its receipts the last year amounted to \$2332; the representation of its last report was, that a greater number of Beneficiaries could be supported.

There is, in Boston, among the young men of the Baptist Denomination, an Education Society. The Young Men's Education Society in Boston, Auxiliary to the American Education Society, was formed in 1819; and contributed the first year, \$500; the second, \$500; the third, \$714; the fourth, \$1000. Several valuable sermons have been preached, before this society, and published; and its increasing success may be attributed, in part, at least, to the fact, that its sermons and addresses and reports have been published.

The Female Auxiliary Education Society in Boston was also formed in 1819, and contributed the first year, \$753; the second, \$242; the third, \$144; the fourth, \$145; the fifth, \$183.

The Norfolk County Aux. Edu. Society was formed in 1817; and the receipts of the seven successive years, have been as follows: \$787, \$816, \$1350, \$748, \$993, \$1700, \$472.

The Essex County Auxiliary Education Society was formed in 1817; and the payments have been annually as follows: \$300, \$300, \$290, \$110, \$328, \$220, \$374.

The Middlesex County Auxiliary Education Society was formed in 1819; and the payments have been annually as follows: \$200, \$159, \$167, \$287, \$157.

The Berkshire County Auxiliary Education Society was formed in 1819; and the payments have been annually as follows: \$483, \$134, \$222, \$337, \$324.

The Hamden County Auxiliary Education Society was formed in 1820; and the payments have been in 1820, \$138; in 1822, \$64; in 1823, \$26.

There are several Female Auxiliary Education Societies in Massachusetts, besides the Corban Society, which have been in existence many years, viz in Salem, Marblehead, Beverly, Newburyport and vicinity.

The whole amount of contributions to this object, in Massachusetts, by all the Education Societies, since the American Education Society was formed, exceeds 45,000 dollars. The whole amount of contributions in Boston exceeds 15,000 dollars.

The Connecticut Education Society has assisted the American Education Society in supporting more than 40 Beneficiaries, in Yale College. Its funds are represented as in a very languishing state.

The Presbyterian Education Society was formed in 1818; and received into its General Treasury the last year, 1147 dollars. It had connected with it, in 1822, twenty Executive Committees, and Auxiliary Societies. The Western Education Society has become Auxiliary to the Presbyterian Education Society during the last year. The several Auxiliaries pay only their surplus funds, into the Treasury of the Presbyterian Education Society. This is the reason, why the receipts into the General Treasury are not larger. Without this explanation it might seem impossible that 102 Beneficiaries could be supported by a Society, whose annual receipts are only 1147 dollars.

The Philadelphia Education Society was formed in 1818; and has expended 7936 dollars. Its receipts have exceeded its expenditures 425 dollars. It is Auxiliary to the Board of Education, in the General Assembly; and has connected with it 13 Auxiliary Societies, besides churches, which regularly contribute to its funds.

The Board of Education, in the Presbyterian Church, is distinct from the Presbyterian Education Society, and received last year 192 dollars.

The Virginia, North Carolina and Georgia Ed. Societies, have been so recently formed, that no important information has been received concerning their receipts and expenditures, and number of Beneficiaries.

The South Carolina Auxiliary Education Society was formed in 1819; and paid into the Treasury

of the American Education Society in 1819, 100 dollars; in 1820, 300 dollars; in 1821, 200 dollars; in 1823, 405 dollars.

The Female Auxiliary Education Society in Liberty County, Georgia, was formed in 1819; and paid 188 dollars, the first year; 200 dollars the second; 200 dollars the third; and 263 dollars the fourth.

The Mount Zion, Georgia, Auxiliary Education Society was formed in 1821; and has made two annual payments, one of 158 dollars; the other of 75 dollars.

The American Education Society was formed in 1815; and received the first year, 5,000 dollars; the 2d 7,000 dollars; the 3d 6,000 dollars; the 4th 1900 dollars; the 5th 9,000 dollars; the 6th 13,000 dollars; the 7th 17,000 dollars; the 8th & last, 16,962 dollars; making the total amount of receipts, more than \$92,000.

As the American Education Society was among the earliest, in its formation; and has now become so extensive, in its operations and influence, it will not be uninteresting to the friends of the Society to see the germ, from which it sprung. The following is a true copy, of the first and original document, in relation to its proceedings.

Boston, June 23, 1815.
We the subscribers, do agree, to meet, at J. B. Winn's, on Monday evening next, (July 3d) to take into consideration the expediency of forming ourselves into an association, for the purpose of raising funds, to educate pious young men for the ministry.
[Signed by eight young men.]

Connected with the Sabbath School Union, in Philadelphia, are 37,000 children; with Sabbath Schools in New York, about 8,000; with all the Sabbath Schools in the United States, more than 100,000. During the last year, 18 teachers, and 66 scholars connected with one Sabbath School in New York, became hopefully pious; and, during the seven years, since the society was formed, four hundred and eighteen teachers and scholars. In another society 21 teachers are preparing for the Ministry.

Efforts of Beneficiaries to help themselves.

During the last year, 13 Beneficiaries at Middlebury College, received 316 dollars, for teaching school; and 50 dollars for labour; 13 Beneficiaries at Dartmouth College, received \$714, for teaching school; and \$24 for labour; 8 Beneficiaries at Williams College, received \$236 for teaching school; and \$59, for labour; 10 Beneficiaries in Amherst Academy, received \$75, for teaching school; and \$76, for labour; 26 Beneficiaries in Amherst College, received 423 dollars, for teaching school; and 174 dollars for labour; 5 Beneficiaries in Harvard University, received 219 dollars, for teaching school; 74 dollars, for labour; 27 Beneficiaries at Yale College, received 72 dollars, for teaching school; and 420 dollars, for labour; 5 Beneficiaries at Brown University, received 240 dollars, for teaching school; and 3 dollars, for labour; 11 Beneficiaries at Union College, received 242 dollars, for teaching school; and 36, for labour.—117 Beneficiaries at the above institutions, received 2535 dollars for teaching school; & 916 dollars for labour.

The embarrassments of the Beneficiaries have been such in numerous instances as to lead the most liberal friends of the Society to feel, that the quarterly appropriations were too small. This circumstance induced the Directors to write to the Presidents of Colleges, and the Instructors of Academies, where the young men are placed, to ascertain their opinion, on this subject. Their opinion was one; viz. that the present rate of appropriations is the best. At least no one expressed an opinion that it should be raised. And the reason assigned why it should remain as it is, was this; that character formed under such circumstances of trial is likely to be valuable.

Samuel Walcutt was a native of Danvers, Mass.; and at the time of his death, a student in Phillips Academy; and a member of the church, in the Theological Seminary, in Andover. He died of typhus fever, after a sickness of 10 days, aged 22 years. He was an amiable youth, much beloved by his instructors and companions. One of his class mates, there is reason to hope, was led to repentance, in consequence of seeing him in the agonies of death; and the address, which was made to the school, over the corpse, in the Chapel of the Theological Seminary, was the means of leading many of the students in the Academy, to serious reflection, and of turning some of them, it is believed, to righteousness. It is worthy of remark, that this is the third or fourth instance within a few years in which the death of a Student, in a literary Institution, has been the means of promoting a revival of religion. This was true in the last revival of religion, in Union and Dickinson Colleges. In all these cases, the students were assembled around the corpse, and affectionately urged by their instructors to prepare for death. The funeral solemnities of Walcutt were made a blessing not only to his fellow students but to the youth in his native place. The corpse was attended by his class mates, from Danvers to Danvers where it was buried; and this melancholy event was the first step, in a revival of religion, among the companions of his childhood.

A file of the Boston Recorder, from January 1822, to Sept. 1823, was examined for the purpose of comparing the number of deaths, among Clergymen, with the number of ordinations and installations; and also to ascertain, as accurately as possible, the mean period of the lives of clergymen. By this examination, it appears, that the whole number of deaths, among clergymen, recorded within the time specified, was sixty two, and the number of ordinations and installations sixty two; from which an argument is derived for increased exertion to educate pious young men for the ministry, if we would do more than supply the places made vacant by death. It also appears, from the age to which those clergymen lived, whose deaths are recorded, in the time specified, that the mean period of the lives of clergymen is sixty two years, from which another argument is derived in favour of Education Societies; since there is good reason to believe, that those educated will live to be useful many years.

AMERICAN TRACT SOCIETY.

Donations for November, 1823.

Benev. Soc. Provincetown, Mass.	\$5 00
Fem. Aux. Tract Soc. Cornish, N. H.	4 20
Aux. Tract Society, Pomfret, Vt.	3 67
do. do. Western, Mass.	67
do. do. Prescott, Mass.	1 61
do. do. Hopkinton, Mass.	4 20
do. do. Medway, W. Par. Ms.	6 30
do. do. Malden, Mass.	2 32
do. do. Dunstable, Mass.	1 21
do. do. Sullivan, N. H. Selim	
do. do. Frost, Agent,	3 00
do. do. Hinsdale, N. H.	1 67
do. do. Unity, N. H.	90
do. do. Methuen, Ms. 2d Par. 2	53
do. do. Waterford & vicin. Me. 3	00
do. do. Jaffrey, N. H.	5 00
do. do. Andover, N. H.	2 33
Chapel Tract Soc. Portland, Me.	1 25
Rev. Hervey Smith, Stafford, Con.	50
Shadrach Burt, Berkley, Mass.	2 00
S. S. Wardwell, Providence, R. I.	2 50

Life Members.

Rev. T. Andros, Berkley, Mass. by Female Cent Society.	20 00
Rev. Saml. H. Tolman, Dunstable, Mass. by Fem. Char. Society.	20 00
Rev. A. Holmes, D. D. Cambridge, Ms. by Tract & Miss. Soc. 1st Par. I. Monroe, Treasurer.	20 00
Hen. John Vose, Pembroke, N. H. Freepr. for of Pembroke Academy.	20 00
Miss Lydia Cook, Campton, N. H.	20 00
Rev. A. W. Burham, Rindge, N. H.	20 00
Rev. Rufus Hubbard, Sudbury, Mass.	20 00
Rev. Otis Rockwood, Lynn, Mass.	20 00

ANON. BLANCHARD, Treasurer.

ON THE OBSERVANCE OF THE SABBATH.

From a manuscript of the late Dr. West, of Stockbridge.

That we are under moral obligation to observe the Sabbath and to keep it holy, will not be denied by any, who make the Sacred Scriptures the only rule of their faith. This was required of man while innocent. The command was renewed, and the duty more particularly pointed out to the children of Israel, at Mount Sinai. The reason why all labor is forbidden on that day, seems to be of the same general nature as that for which one tree of the garden was originally prohibited to remind parents. This was fitted continually to remind man, that God claimed to be the sole proprietor of the world, and that notwithstanding the liberal grant which he had made of the earth, and of the fruits of it, man was forever to feel that he held it under God, as the great Landlord of all; and that he was to improve it only for Him, and to pay perpetual homage to Him. God is as absolutely the proprietor of man, as he is of the earth; and man is under the same indispensable obligation to employ his time and talents in the service of God, in the manner he directs, as he is to confine himself in the use of the good things of this world, within the limits of the grant which has been made to him. The appointment of a Sabbath, with an express prohibition of all labour on that day, is excellently fitted to impress the mind with a constant conviction that our time is not properly our own, but is all the Lord's; and that every moment of it is to be employed just in the manner, and for the purposes which God sees fit to direct.

Of the duties of the Sabbath, we are more generally informed in Exodus xx. 9, 10—where God says, "Six days shall thou labour and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates."

God so blesses the earth, and the labor of our hands, that more than six days labor in seven, is unnecessary. The command to labor six days, and to rest on the seventh, implies a promise of such a blessing, as to render that of the seventh unnecessary. As all worldly business is to be laid aside at the end of the sixth day, all attention of mind to worldly concerns is also to cease. A precept respecting external actions always requires a correspondent frame of heart. We may neither contemplate worldly concerns on the Sabbath, nor speak of them. Every word spoken concerning worldly business, and every thought of heart relative to the duties for which six days are given us, is a violation of the command, to "remember the Sabbath day to keep it holy." All actions and thoughts of this kind, are so far, a practical declaration, that we will be our own lords; and that our time shall be employed for ourselves, and not for God. How much guilt then, do even the best of men contract on every Sabbath! How very far do they fall short of keeping any Sabbath holy, in measure and degree, as required by the commandment!

Since the death and resurrection of Christ, we have an additional reason for keeping the Sabbath holy. His resurrection was the completion of the greatest and most glorious work that was ever wrought. As God rested from his work when creation was finished, so Christ, after his resurrection, rested also from his. This the Apostle considers as a reason for observing weekly the day of Christ's resurrection as a Sabbath.

God taught the people of Israel that he had given them his Sabbath to be a sign between him and them forever. This was to be one test of their submission and obedience to that God who brought them out of the land of Egypt. And their observance of the Sabbath was accordingly, one of the conditions on which they were to hold possession of that good land to which the Lord brought them. Hence we are naturally led to conclude, that the Christian Sabbath is given to be a sign between Christ and his people. In token of submission to Christ as their Lord and Saviour, Christians are to keep the Sabbath holy. A neglect of the Sabbath and of its duties, is a practical declaration, that we will not submit to the government of Christ, and that we are not friends to the glorious work which was completed by his resurrection. It is therefore, a declaration that we have no part in Christ, and are not seeking that heavenly country; that eternal rest, which he has provided for his people. What more manifest practical rejection of Christ can there then be, than a neglect or refusal to keep the Sabbath holy? Hence, the enemies of Christianity level much of their opposition at the Sabbath,—and use so many arts to prevent its being observed.

It appears, then, that the duties of the Sabbath have now a special and particular relation to Christ, and to his glorious character and work. Such is our situation, subjected as we justly are, to eat our bread in the sweat of our face, that this world and the things of it, must necessarily take up much of our attention. This, we are always to remember, is a curse,—the sweat of our face, in procuring the necessities of life, witnessing at the same time against us. Six days are allowed us for our worldly cares, and the discharge of the melancholy office which our own folly and wickedness have imposed on us. On the seventh day God graciously discharges us from those duties, which continually reproach us with our fall and apostasy from him; and calls our attention to the pleasing hope and contemplation of future approaching deliverance by Christ. Now we may quit every worldly care and concern, put off the badge of our shame, and begin to be clothed with the garments of salvation. Now we may spend the whole day, and employ every thought and every power on those glorious objects and delightful scenes, which are the delight and joy of angels.

The Sabbath, our Lord tells us, was made for man, and not man for the Sabbath. When, for our wickedness, we are sent out to hard labour for the week, what a mercy, what a privilege is it, that we may then return home and spend one day of rest at our Father's house! There we may be assured of being kindly received, by our heavenly Father, and of finding gracious provision made for our comfort! There, after the fatigue and labour of the week, we may, as it were, rest our weary limbs, refresh ourselves, and recover strength, and spend the day in society with our glorious God and Saviour! One day in seven we may return home, and be assured that a hearty welcome will be bidden us. And the kind reception we shall meet, and the spiritual refreshment we may receive, are sure pledges of our final return to our Father's house when our work is done, and never again to feel the frowns of our heavenly Father.

Truly, the Sabbath appears to be an inestimable privilege. It cannot otherwise be, than that Christians will highly prize these days of rest.—They will feel that they cannot live without the Sabbath. They will carry a savour of it through the week, and wish and thirst for its return; panting after their Father's house and presence, and those comforts and refreshments which are there prepared for them.

For the Boston Recorder.

GOOD DEVISED.

Editor of the Recorder, Sir,—I lately saw a No. of one of those papers which are avowedly hostile to missions. While it professes to be friendly to Christianity, it omits no opportunity to throw contempt and ridicule on those, who in obedience to the command of its divine Founder, go into all the world to preach the Gospel to every creature. It stated, that several young men who had cultivated a "missionary field," sold its produce, for the sake of a higher price, to the owner of a distillery; and slanderously imputed to the friends and supporters of missions, as well as to

these young men, a readiness to encourage intemperance, if it could be made to forward the cause of missions. But a more unfounded calumny was never published.

I have for some time been meditating what more might be done for the honor of religion, and the prevention of intemperance. To reclaim drunkards, even by the long continued efforts of friendship and affection, seems a hopeless case; and with few exceptions is not accomplished. The reason is, they have lost the power of self-control. Notwithstanding all that has been done, this destructive vice increases. According to a late official document, the number of distilleries in this state, (N. Y.) has multiplied to 1,057. But in order to prevent the increase of this number, means must be taken with children and youth, to keep them from this dread destroyer of property and reputation, of soul and body. Children and young persons have been too much neglected, because they were not intemperate; but experience shows us, that when they become addicted to this vice, means used with them are almost always in vain. Had half the care been taken to prevent intemperance in youth, which has been exercised to reclaim drunkards in manhood, I verily believe the vice would not have arisen to such a fearful height in our country. "Train up a child in the way he should go, and when he is old he will not depart from it." I send you therefore, two dollars, and regret that my straitened circumstances will not permit me to enlarge the sum at present, desiring that when the gifts of others shall increase the sum to \$40, you will hand it to Mr. Hallett, to publish a Tract in guard youth against the causes of intemperance in manhood. May the Lord excite others to this object, and thus bring good out of evil.

CHOCTAW MISSION.

Letter to Miss Eliza Farnham, of Upton, Mass.

Elizet, Choctaw Nation, June 12th, 1823.

Dear Friend,—Your favor, accompanying a box of articles for the use of this mission, has just come to hand; and with much pleasure I take the opportunity to relieve your mind respecting its safety. The objection made by many against giving to missionary purposes, "We do not know what will become of our property if we contribute it," may answer the purpose of those whose hearts are supremely set on the "unrighteous mammon," but it will avail them nothing, when called to render a solemn account of their stewardship to Him, to whom all things are naked and open; and who will reward with a crown of life the truly liberal, while he sets his face against those who abuse his mercies, by consuming them upon their lusts. If such objectors would be strictly honest they would tell us they feel no interest in the cause of missions; that they have no regard to the Lord of missions, and no real love to their fellow men. They have forgotten that the gold and silver, with the cattle upon a thousand hills, belong to the Lord of missions. That all they possess they have received of Him, and hold it only at his pleasure, and must render an account to Him for the use they make of it.

I pity one who knows not the pleasure of doing good. That man is an object of compassion, rather than envy, who, though he has millions at his disposal, has no treasure in heaven. Benevolence is the very soul of religion. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." In such religion is the secret of all happiness on earth, and without it there is no admission into the joy of our Lord on high. Animated by this high and holy principle, Paul and Silas cheered the silent hours of midnight in a dungeon, with their songs of praise. But destitute of it, Alexander weeps on the throne of the world. Yes, from my inmost soul I pity those deluded mortals, who, though they may possess all the world calls good or great, yet have no heart to do good and have no treasure in heaven. How soon will their glory pass away, and be succeeded by shame and everlasting contempt. God forbid that we should glory in any thing, save in the Cross of our Lord and Saviour Jesus Christ.

You, my dear friend, and your associates, doubtless know the pleasure of doing good, from motives which are well pleasing to God. The cause, to aid which, you have cast in your offering, is worthy of the love and patronage of all. It is a cause dear to the heart of every loving heart, a cause for which "the Lord our righteousness" suffered and died; a cause in which the flaming seraph expands his warmest zeal; a cause which engages the attention of all the truly pious, and whose glorious consummation will fill the earth with holiness and peace, and heaven with songs of everlasting triumph. In such a cause you will surely never grow weary nor faint. The united wisdom and energy of heaven and earth are engaged for its success, and it will prevail. He who hath the keys of hell and death hath promised, and the church is safe.

That you have contributed of your time and substance to it, you will never regret. Doubtless while preparing your offering, you felt all that was precious in that declaration of our Saviour, "It is more blessed to give than to receive;" and you may also look forward with pleasure to the day, when every cup of water given to aid the cause of Christ, shall be acknowledged and rewarded.

Be encouraged my dear friends to persevere in your labors of love. Let others refuse to assist, or if they are so hardened and presumptuous, let them scoff and deride; but may we mind heavenly things. Let others of our fellow youth spend their time in carnal mirth, though they treasure up wrath against the day of wrath; but may we lay up treasures in heaven. Let us live to God here, and in heaven we shall share in all the blessings he can bestow.

The school at this place, is at present small.—We have about 40 scholars. They make good improvement. Many of them are considerably advanced in arithmetic. Most of them read well in the Bible and other books. Two of our girls are attending to Geography. All are obedient and willing to labor; the boys on the farm, and girls in various domestic employments. We love them much, and fondly hope they will reward us and all their benefactors, by leading lives worthy of their privileges.

We have five other schools in the nation which are flourishing. Many more are needed, and urgently requested; but at present we are unable to commence them. Yours in Christ, ANSON DYER.

OBITUARY.

Died, at Stoughton, on the 21st ult. Miss Lucy Drake, daughter of Dea. Nathan Drake.

Among those who in the season of youth have left all for the "pearl of great price," the deceased was most eminently distinguished. For 12 years she has been a professed follower of Jesus, and has never since regretted her choice, either in word, or in those relations which too many real disciples are guilty of suffering. Meekness, submission, and a peculiar decision of character, were her most conspicuous traits. These marked her course in all their consistent results. She was always the friend of Jesus; and, as she often repeated when in health, "It is not a vain thing to serve the Lord," so, on the approach of death, she could most emphatically renew the testimony. For her the "king of terrors" possessed no alarms, but in the full enjoyment of that hope which is as an anchor to every believing, blood-washed soul, she resigned her immortal part to her covenant-keeping God and Redeemer. And those happy beings, who rejoiced over her conversion from death in trespasses and sins, have now, we trust, in a more perfect joy, conducted her spirit to the paradise of God. But she is gone,—and though the bereavement is mingled with consolation, yet the memory of departed excellence slumbers not; and often shall the signs of friendship and paren-

tal affection, hover over the cold turf where they lie her peaceful relics.

(Communicated.)

Charly.—An interesting, but sorely merited, entered the store of a wealthy merchant and as he paced along, his eye rested upon an unusual quantity of gold and silver coin, which the clerks were counting. His heart sunk within him as he felt the chill of November, which reminded him of the poverty of his lot and the misery of his family, and turned away in despair, he ejaculated to himself, "How happy some of that money would make me!" "What is that you say, my friend?" interrogated the merchant.—"The confused mediant begged to be excused; as he was not conscious of uttering any thing at the moment. But the kind hearted merchant would not take denial, and the poor man repeated what before had involuntarily broke from his lips.—"And how much may dear fellow, would it take to make you happy?" "O, I don't know! the winter is coming on, and I have no wood; my wife and children are in a poor way, for I have been sick. Our wheat is limited however, and fifteen dollars would lighten the gloom of winter." "John, count this me fifteen dollars."—N. Y. Am.

The Rev. Mr. Pierce of Hartwinton, Conn., lately preached before the Hartford County Missionary Society, and in advertising to the facilities afforded for the exercise of benevolence he said, "the heathen world is brought near to us. We need but stretch out a hand, and it reaches the shores of India and the islands of the sea."

In England a Mr. Bloomfield, who failed in 1816, has recently called his creditors together, and paid them their balances in full.

POLITENESS.—Dr. Witherspoon, defined politeness to be real kindness, kindly expressed.

In giving to his pupils, rules on public speaking, he taught them never to begin till they had something to say; and always to leave off when they had done.

Ordained, on Monday, Nov. 13th, Rev. HENRY SLATER, over the Congregational Church and Society in Jay, New-York. Introductory Prayer by the Rev. Mr. Bradford, of Crowspoint; Sermon by the Rev. Mr. Morgan, of Essex, Vermont, from 1 Cor. iv. 2; Concerning Prayer by the Rev. Mr. Chapin, of Addison, Vt.; Charge by the Rev. Mr. Armstrong, of Lewis; Fellowship of the Church expressed by the Rev. Mr. Messer, of Essex; Address to the people by the Rev. Mr. Comstock, of Lewis; and Concluding Prayer by the Rev. Mr. Southworth, of Peru.

At Blooming Grove, on Thursday Nov. 15th, Mr. DANIEL YOUNG, was ordained by the Presbytery of Hudson to the work of the Gospel Ministry as an Evangelist. The Rev. Mr. Thomas delivered the Sermon; the Rev. Mr. Blain presided and offered the ordaining Prayer, and the Rev. Mr. Fish gave the Charge. At the same time, Messrs. George Stebbins, Robert Roy, and Goldsmith Denison, were licensed to preach the Gospel.

CHRISTMAS ANTHEMS.

JAMES LORING, has for sale at his Music Bookstore, No. 2 Cornhill, the *Nativity*, by WHITAKER, contained in No. 16 of the Old Colony Collection.—Also—Handel's Anthem, with words adapted by Rev. Dr. Gardiner, contained in No. 9 of Old Colony Collection.

N. B. Bridgewater Collection, the last Edition—Handel and Haydn Society Collection, new edition. A few sets of Old Colony Anthems, &c. &c.

MERCANTILE.

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CHRISTIAN ALMANACK.—For Sale, by LINCOLN & EDMANDS, No. 53 Cornhill, the Christian Almanack for 1824, containing a great variety of Religious Communications.

This valuable little work is perhaps one of the best Tracts which can be circulated; and as the profits are appropriated to the American Tract Society, the sale of the work will aid in the circulation of other Tracts. It is suggested to Societies, who purchase for gratuitous circulation, that while many Tracts may perhaps soon be laid aside, the *Christian Almanack* will probably be preserved through the year, in every family in which it may be placed, and obtain a perusal from every member. It will be a useful appropriation of funds for each Tract Society to supply the destitute families in their neighbourhood, and the cost will but very little exceed the price of Tracts. D. L.

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